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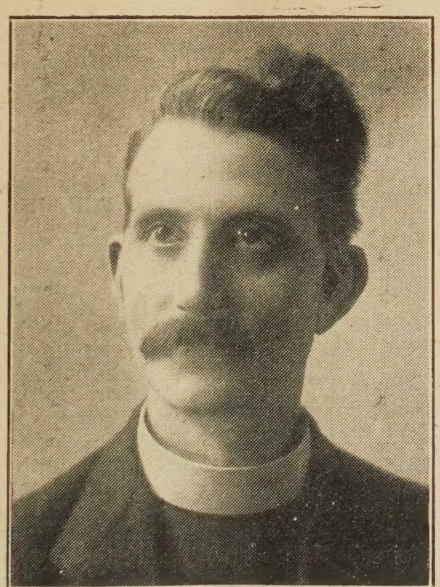


REV. JESSE HIPPERSON (Lewisham).

(see page 56).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week. Fair notice should be given to the Editor of any change in the Client's order.

EDITOR'S ADDRESS, 89, Grove Road, Sutton, Surrey. Telephone Sutton, 2613.

In the last issue we were indebted to the courtesy of the "Inquirer" for the use of the portrait block of the late Mr. E. R. Fyson.

These notes were written before the passing of the bi-centenary of the death of Sir Isaac Newton, as was the article on the subject which appears on another page.

Lieut.-Colonel Stanley Chatfield Clarke, of the Newport I.W. Unitarian Church is appointed Deputy Lieutenant of the Island.

Rev. E. H. Pickering, M.A., is appointed Professor of English in the Koto Gakko, Japan.

Several English Unitarians including four members of Mill Hill Chapel, Leeds, have recently visited our Church at Capetown, S.A.

Rev. Harold Rylett as President of the Provincial Assembly preached and lectured at the Woodgreen Unitarian Church recently.

The Annual Meeting of the London Sunday School Society was held at Essex Hall, February 12th, when very encouraging reports of the past year's work were presented.

The Northampton Unitarian Church reports a balance of £121 in hand to begin its new financial year. There are 120 members.

At Unity Church, Sheffield good progress is made and the services of the Minister, Rev. Stanley Mossop and Mrs. Mossop are much appreciated.

At the meeting of the Midland Guild's Union, Birmingham, February 19th, Mrs. E. P. Beale, gave an address on the work of "The League of Nations."

Mr. Alfred Inwood, Minister of the Southend Unitarian Church, is elected Chairman of the Council of the Newspaper Press Fund.

Rev. C. W. Townsend had a very successful three days' missionary visit to the Bootle Unitarian Church in February.

At Chesham, Bury, Lancs., the Unitarians realised £425 from their Sale of Work.

Mr. A. Slater, for many years secretary of the North Cheshire Unitarian Sunday School Union is now its president.

At Huddersfield the Unitarians have reported a prosperous year and expressed much appreciation of the work of their minister, Rev. A. Peaston and his wife. Over £207 was raised by the Sale of Work, and a Garden Party realised £9 7s. 6d. for the Ministers' Pension Fund.

THOUGHT for the MONTH

They are slaves who will not choose,
Hatred, scoffing and abuse,
Rather than in silence shrink,
From the truth they needs must think.

A new Memorial Church is now being erected for the Cambridge Unitarians.

The Birkenhead Unitarian Church records an increase of 20 new members. Rev. C. W. Townsend has since conducted a special missionary effort, February 20-23.

A meeting of representatives of our Sussex Churches was held at Brighton, February 26th, when there were breezy speeches and discussions.

The National Conference Committee met at Birmingham, March 4th, to consider the draft Constitution of the proposed new General Assembly, which was approved and referred to the Joint Delegation representing the Conference and the British and Foreign Unitarian Association.

Rev. C. J. Street was sufficiently recovered from his recent serious accident to attend the meeting of the Ministers' Pension Fund, March 8th, at Essex Hall.

Rev. C. M. Wright, M.A., of Liverpool, was preacher of the Annual Sermons for the Belfast Domestic Mission, March 6th. The Annual Meeting was held next evening when Lord Justice Andrews presided and encouraging reports were presented.

The Unitarians at Attercliffe, Sheffield, report healthy progress and thanks to the Minister, Rev. H. Bernard Hannah.

Dr. L. P. Jacks lectured at the Leeds University, March 4th, on "Social Science—and Social Valour."

The High Sheriff of Lancashire, Councillor Percy Taylor, J.P., paid an official visit to Bank Street Chapel, Bolton, March 6th, accompanied by the Under Sheriff, the Attorney General of the Duchy of Lancaster (Sir Herbert Cunliffe, K.C., M.P.), and the Mayor of Bolton (Sir Thomas Flitcroft.) Rev. T. M. Falconer, Minister, Sheriff's Chaplain was the preacher.

At Stand, Manchester, Chapel and School are closely interwoven, the institutions are healthy and thriving, and the ministry of the Rev. W. P. Phillips is highly esteemed.

The Annual Meetings of the Midland Christian Union were held at the Newhall Hill Church, Handsworth, March 14th, with the President, Miss Nettlefold in the chair, when special references were made to the ministerial removals from the district, Revs. A. E. O'Connor, W. Harris and L. Clare. At a meeting following the business there was a Conference at which Rev. Dr. Rattray, of Leicester, spoke on "Our Churches and Colleges," producing much discussion.

Rev. C. W. Townsend entered upon a week's missionary campaign at Leicester, March 19th, including Sunday service at the Great Meeting in the morning and at our Narborough Road Church in the evening, also on the Wednesday evening an "Inspirational Rally" at Narborough Road, and in addition, services at Hinckley, Loughborough and Coalville, and on Saturday at the end of the week attendance at the Annual Meeting of the Sunday School at Nottingham.

All grim and soiled and brown with tan,
I saw a Strong One in his wrath
Smiting the Godless shrines of man
Along his path.

The Church beneath her trembling dome,
Essayed in vain her ghostly charm;
Wealth shook within his gilded home
With strange alarm.

I looked: aside the dust had roll'd—
The Waster seemed the builder too;
Upspringing from the ruin'd Old
I saw the New.

'Twas but the ruin of the bad—
The wasting of the wrong and ill;
Whate'er of Good the old time had
Was living still.

—Whittier.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

NOTES ON THE NEW TESTAMENT.

IV. MARK.

I said at the end of my last article, that Jesus ay well have used the phrase "raised from the ead" in a strictly spiritual sense, meaning raised from the death of sin to purity of heart nd soul." Such a use would be most readily isunderstood and taken to apply to the physically dead." Hence a tradition could asily arise that he had actually worked this upendous miracle. Moreover an integral part his teaching was "the resurrection from the ead" to a future life. The Sadducees and their iherents, according to the ancient tradition of eir race held no such beliefs, but the direct con ary. Now it is certain that a great part of his aching has failed to come down to us, much of hich was kept alive in oral tradition alone. We ow too that his disciples continually misunder ood his words, while he was yet alive with them. rom such misunderstandings I believe that many iraculous traditions arose and amongst them is of the "physical raising from the dead."

It is not easy to find the actual occurrence, hich gave rise to the "stilling of the tempest." ut that it had its foundation in some simple and atural occurrence is highly probable. I will not ttempt to rationalise the tradition, as we have it. ertainly a fine and comforting lesson can be rawn from it, that true discipleship to Jesus rings a peace which no earthly storms can ruffle. or is that simply a theoretical lesson, but a fact hich has been manifested over and over again the history of the Christian Church by those ho have tried with all their heart and soul to deny themselves, take up their cross and follow im." But the story of Legion at Gadara as never seemed to me to be either improbable r miraculous. The "demoniac" was un oubtedly a madman, who was restored to his enses by Jesus. Before the fever-fit passed from im he saw the "herd of swine" feeding near the recipitous coast of the Lake of Galilee." What could there be more natural for him to do than thinking in his distraught mind that it was wrong to feed swine as forbidden for food by the Law, to rush into the midst of the herd and so drive them down into the lake? The mad-fit would then pass off and the former madman be seen calmly sitting "clothed and in his right mind" at the feet of Jesus. No doubt those who saw the event, would take it to be a miracle; but their mistake does not make it such, nor need we take it as such.

The conclusion at which I would arrive is simply this. We must examine and discuss each miracle upon its merits, as we should do with any such stories, if we found them in other biographical or historical works. But granted that miracles were actually wrought, they do not make Jesus into God. If they did, those who are told of the Old Testament as working miracles would also be something more than man. "Acts of power" are only miraculous when they are wrought by man, and so far as they go, prove their worker to be man, man of greater grandeur than other men, but man still. To lay stress on them as Archbishop Whately did, to prove the deity of Jesus, is to lay upon them an emphasis which they will not and cannot bear. They both prove too much and they prove too little. Those that are recorded do conclusively prove the inexhaustible brotherly love of Jesus, which sought not only to heal souls, but bodies also. Moreover most great teachers of that time were expected by those who heard them, to be able to work cures of this kind. Hence those who wrote their life-story lent a ready ear to any such traditional miracles as were told them. We must examine the narratives of the New Testament just as we would examine any other historical work, applying the same tests to both alike. It may be well to note that the manuscripts of the New Testament are earlier and better attested than almost the whole body of manuscripts detailing the doings of the Greeks and Romans.

Unitarianism.

Unitarianism taking its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and freedom always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, 89, Grove Road, Sutton, Surrey.

Miss Mills reports that she has corresponded with several of our isolated members, also a member of the Fellowship in Montreal, who though living where there is a Unitarian Church is seperated by great distance from those of us who dwell on this side of the ocean. She has also corresponded with a coast guarding sailor in answer to a letter from him. This is a very kindly thing to do and the thanks of the Fellowship are due to Miss Mills for that real missionary work.

The members of the Blackburn Study Circle are at work again taking the course on "Unitarian Teachers," and intending to sit for examination. The Sutton Circle meets regularly under the leadership of the Fellowship Secretary, who is introducing topics including the "Problem of Evil"; "Education and Punishment"; "Predestination"; "Heaven, Hell, and the Future Life," and the discussions have been most helpful and interesting. Some Unitarians in Douglas, I.O.M., have been sounded with a view to getting a week-night circle established there, but so far without effect. The secretary has visited Luton to explore possibilities there and he has obtained a list of nearly a score of supposed Unitarians with all of whom he has communicated through the post. Something may come of it.

Books mentioned in connection with the study courses can be secured through the secretary at half-price and postage by those Fellowship members who have paid their subscription for the year. Members who have not yet so paid should send to the secretary and thus assist in carrying on the work.

Members in any district who may be grouped for a holiday party later, combining pleasure with the opportunities of real conferences together—who would like such to be arranged—are urged to inform the secretary in good time as arrangements will have to be made in advance.

It is suggested that a junior membership for young people of ages from 10 to 16 by the half payment of sixpence per year, might be established to assist them to a systematic study of our Unitarian Faith and to sit for examination and receive certificate or diploma on successful proving the attainment of a thorough understanding and grasp of Unitarian principles. Such an acquirement would be an immense service to the young people themselves and to our Churches. There is no more valuable equipment that can be gained than a firm grip of a reasonable and noble religious faith. It is really the choicest gift that can be made attainable to those who have yet to face the great responsibilities of life. It provides them with guiding principles, with purpose and high ideals. Young people so equipped will so prize their faith that they cannot be otherwise than firmly attached and loyal adherents to the Church of that faith and among its most zealous and active workers. What do our ministerial readers have to say to this proposal? And what say our Sunday School teachers and superintendents who earnestly desire to retain the attachment of our young people to our Churches. Suggestions and opinions are earnestly invited.

The new Study Course beginning with this issue, extending from April to June inclusive is as follows:...

THE FATHERHOOD OF GOD.

1. The Meaning of God's Fatherhood.
2. The Father and His Family.
3. The Fatherly Love.
4. The Fatherly Caretaker.
5. The Fatherly Providence.
6. The Father's Inpartiality.
7. The Father's Unchangeableness.
8. The Father's Discipline.
10. The Father's Design.
11. The Father's Will.
12. The Father's Power.
13. The Father—Our Saviour.

Again let it be said that the Study Course can be taken by a Week-night Study and Discussion Circle, or by any Sunday Class of senior scholars, whether connected with The Unity Fellowship or

The text book which may be found helpful with the magazine articles is "The herhood of God," by C. Gordon Ames, D.D., e 1s., and postage from Essex Hall. To Fellowship Members at half-price through the Fellowship Secretary. References to the pages in the book will be found at the end of each article, and problems for discussion suggested.

The Fatherhood of God.

STUDY COURSE NO. 5.

he references at the end of each article are to es in the book, "Three Stages of Unitarian ology," containing the sermon by C. Gordon es on "The Fatherhood of God." Problems mentioned as hints for discussion.]

THE MEANING OF GOD'S FATHERHOOD.

low can we know God? and how do we find t He is? In answer to the first query it is rly said that there must be a cause for everyg; nothing can come from nothing; and that creative cause must be greater than all that reates. It is what men of science speak of "the infinite and eternal energy, from ch all things proceed,"—and it is to Universal Cause and infinite and eternal rgy that the name "God" is given. The of that there is such a Creator is demonstrated he fact that the whole Universe and all that it ains are created things. To the second stion the answer is, that we can know what l is by finding out what He does in Nature, in n, in History, in Human experience. The multitudinous illustrations of design in ure indicate purpose, mind, will; all that is utiful in creation declares the love of beauty the existence of what is beautiful in the ator; and the love of parents for their offng among the lower animals and in all manl implanted within them, clearly manifests this Creative Power possesses within Himthat loving nature which He has so given to creatures. Thus is it that we may sonably and truly conclude that the Creator intelligent, loving and loveable. There is h more in the nature of God than we can know present. We can only see and uderstand rding to our present ability to see and underd. That ability grows and by development dually man learns more, sees more clearly and erstands more fully.

Hence it is that Jesus and other religious chers could speak of God as "Our Father." the highest qualities of human parentage are into human beings by the Creator and conuently those fatherly affections must exist e richly and abundantly in the Creator. As Originator of all living things God is the "Allher"—the Father of all mankind. God is a rit,—that "Infinite and Eternal energy from ch all things proceed," and the material uni;e with all that it contains is the embodiment His Mind,—each creature He has made is a form of the Creator's thought. The Universe is—

"One stupendous whole, whose body nature is and God the soul." Man has a material body, but is not the body; he is a spirit embodied in a fleshly form, as God is embodied in His Universe.

What then does the Fatherhood of God mean? It implies that all human beings are born of God; that He is the parent of their spirits; that they are the sharers of His Divine nature; all are His children, members of His family, sons and daughters of One Father, members of one household, with the Universe provided as their Home—One family in many mansions, as Jesus said. It means that being created out of the Divine Nature they are immortal as God, made to become God-like, perfect as He is perfect. It means that He is infinitely Fatherly, loving all human beings with love that is unchangeable and everlasting; that all are equally precious to Him; that His love is impartial; that He has no favourites; that His will and purpose is the same for each and for all alike; that His great design is that everything shall contribute to the fulfilment of His highest purposes in every human soul without exception, and that more truly than the most loving mother He has ever made, He is the Saviour of every one of His children.

References: Pages 62-3; 305-310.

Problems: How can we know God? How do we find what God is? To what extent can we understand God? The meaning of God as Parent; Forms of God's thought.

(2) THE FATHER'S FAMILY.

The Fatherhood of God implies also the Brotherhood of Man—of the whole of the human race without distinction of colour or exception of any kind. Jews and Gentiles, bond and free, Christian and pagan, saints and sinners, civilised and barbarian, all are the, children of God members of His family. The soul of each is equally precious and sacred, too dear to God to be allowed to perish or to become utterly lost to Him.

It is evidently the Father's will that all mankind on earth and elsewhere shall be united on family terms; that all their relationships, individual, social, national and international, shall be on brotherly principles; that they shall become one in spirit, promoting the welfare of each and of all, and be joined in bonds of mutual help and unselfish furthering of the common good. A family exists for the purpose of co-operative effort for the equal security of each of its members.

Around a family table where there is true family life, each and all belonging to the household have equality of treatment—infant, or boys and girls, young men and maidens, father and mother, all having equal consideration according to their various needs. The needs differ greatly but all get equal satisfaction.

The community is really a larger family, a collection of households affecting each other for good or ill, depending upon each other for protection and security of life. The nation is the enlarged community in which all its members and affiliated communities have one common interest. They are one people, one family, and are designed by nature to have their collective life organised on family principles, harmonising individual and sectional interests, the welfare of each being made one with the welfare of all. As children of the Universal Father all the people are in each other's keeping, the strong intended to be protectors of the weak, all constituted to have the same care for each other. In this greater family of the smaller community or of the nation, the full application of family principles would apply as truly as in any rightly conditioned single household, securing equality of treatment, equality of opportunity to live and to realise all the possibilities of the right kind of existence.

The whole human race consisting of cultivated and well organised nations and of backward races—is also intended to exist on real family terms, the strong helping the weak, the more enlightened assisting the ignorant, securing to each other that brotherly equality of opportunity which is the natural right of each and of all alike. As God's family all nations and peoples are intended to be as one, to care affectionately and rightly for each other. The Fatherhood of God and the Brotherhood of Man means that this shall be.

References: 305-328.

Problems: Who are the Children of God? Family principles in Society; Am I my brother's keeper? The duty of the strong to the weak.

(3) THE FATHER'S LOVE.

Is the struggle for existence compatible with the declaration that God is an infinitely loving Father? Do the pains, trials, and sufferings incidental in the development of progress bear any witness to God's loving care for all His children? These are questions not easy to answer adequately and worthily.

As a Father, God desires that man shall become perfect in all godlike powers and possibilities, by his own efforts and free choice. If that is so it is an indication of His love for man, for every one of His human children. Obviously no man can become a godlike character except by his own willing effort. He cannot have it at second-hand made for him by another, not even by God Himself. But freedom of choice means the risk of choosing wrongly either in ignorance or by temptation, or by self-indulgence; and the law of consequences brings upon the wrong-doer the resulting pain and suffering which teach him, as the prodigal in the parable was taught, that only by choosing to act in the right way can he be saved from such painful results. Pain is the danger signal of warning. Is it not an evidence of loving regard that such warning be given, and that as the sinner sows, from the same he must also reap? But the sinner by his wrong-doing also brings suffering upon others. Is that unjust? It seems so, but it spreads the warning as it is intended to, and calls the attention of others to the wrong-doer's condition and gives them a direct interest in helping him to get into a better way. These are loving purposes intended for the good of all concerned. The Father's love transforms all the sufferings of the prodigal into means of redemption. In His love He makes everything man does, produce its own consequences. To interfere with the action of this, His law of causation, to save man from pain, would not be any kindness, for it would make it easier still for the sinner to continue in his sin. For the good of his own son God lets retribution take its course to teach its lesson.

The same is true of the experience of nations. A righteous people enjoys the fruits of its righteous acts, and a cruel people must suffer for their cruelty. A self-seeking nation making war upon other nations brings disaster upon itself. They reap the enmity they sow. Is this right? If they so misuse freedom of action can they be made to learn the wrong of it in any better way than by suffering its consequences? Is it not more loving that the Father allows an unjust nation to suffer the natural results of its own folly, and that the sufferings of all concerned should ultimately teach them that to do justly and not to make war any more, is better for them all?

Indeed the earth is full of evidence of the Father's love. The love in human hearts comes from Him. Says Stopford Brooke—"God . . . is a Father, living for us and loving us in the same way, but with infinitely more of love than the best earthly father and mother of whom we can conceive. God is not only Love, Love is God." His love is almighty for the realisation of everything that is right and good. His Fatherhood means all that the grandest love can mean.

References: 281-283; 291-2; 308-9.

Problems: How God is training man; God's love in giving man free choice; The risks of freedom: The meaning of pain and suffering; Love and Law.

(4) THE FATHERLY CARETAKER.

What a vast universe this is in which we live and of which Our Father is the all-wise Caretaker. Its tremendous expanse may be partly

magined when we realise its immense distances. Light travels 186,000 miles per second and reaches us from the sun in 8 minutes through a space of nearly 93 millions of miles, but from the nearest star outside our solar system it takes about four and a quarter years for its light to reach the earth at the same speed; and "light from a group of stars on the extreme edge of the universe takes 1,000,000 years to reach us." What a comparison—8 minutes and one million years at 186,000 miles velocity per second! And in this awful extent of illimitable spaces are myriads of worlds under the orderly care and control of Our Father.

How puny and insignificant man seems in contrast with this mighty scheme! "What is man, that Thou art mindful of him?" was asked when but little was known of the vastness of our Father's business. Yet it is plainly evident that God, the great controlling Mind and Will that is manifested in every part of His vast Universe, is mindful of it all, of everything in it, and that He is caring for all living creatures including His human children. In nature the benevolence of God is evidenced in the fact that everything has its use. Things considered to be evils have remedies provided for them. "When a fracture in a bone takes place, provision is made for the reparation of the mischief: blood flows into the broken part, gelatinous matter is produced, bone ultimately is formed. When an artery or vein is closed, the adjacent blood-vessels are enlarged for the purpose of carrying on the circulation. Even a rupture in an artery is repaired by the coagulation of the escaped blood, and the deposition of layers of membrane over the ruptured part. In insects, and lobsters, and other animals, lost members are reproduced by nature." "The plant will grow obliquely to approach the light; the fur of animals thickens with ascending latitudes and increasing cold; the loss of a sense stimulates the other senses."

"Weeds are the appointed nutriment of God's lesser family, a home to the animalcule world, and tending, also, by supporting the larger animals to increase human accommodation."

Even in the warfare of the animal world it is established that susceptibility to pain scarcely exists in at least two-thirds of the animal creation. A fly seized by the leg will leave its leg behind and regale upon the nearest sweets within reach as if unconscious of painful sensations. The caterpillar enjoys apparently a tranquil existence while the larvæ of the ichneumon, hatched in its body, devours its viscera, and of so little importance to the lobster is the loss of a leg, that if alarmed say by the report of a cannon it throws off its claws: Insensibility to pain is according to brain development, and thus the preyed upon, in the majority of cases are insensible to suffering. Such illustrations from nature indicate the Creator's care for His creatures. In His care for man it is provided that what gratifies the taste is not detrimental. Nauseousness in taste or smell are warnings of danger. Putrefaction declares itself by offensiveness to the nostrils.

Vast therefore as this Universe is, it is evident that the Creator provides for every part of it no matter how small and insignificant. No less does He show a Father's care for His human children.

References: 93-96; 301-4; 307-10.

Problems: The Father's Home; God as Caretaker; Is Nature Cruel? What is small and what is great?

Thoughts from George Eliot.

O the anguish of that thought that we can never atone to our dead for the stinted affection we gave them, for the light answers we returned to their plaints or their pleadings, for the little reverence we showed to that sacred human soul that lived so close to us, and was the divinest thing God had given us to know!

Nice distinctions are troublesome. It is so much easier to say that a thing is black, than to discriminate the particular shade of brown, blue or green, to which it really belongs. It is so much easier to make up your mind that your neighbour is good for nothing, than to enter into all the circumstances that would oblige you to modify your opinion.

Human longings are perversely obstinate; and to the man whose mouth is watering for a peach, it is of no use to offer the largest vegetable marrow.

Animals are such agreeable friends—they ask no questions, they pass no criticisms.

Wrong makes wrong. When people use us ill, we can hardly help having ill feeling towards them. But that second wrong is more excusable (Mr. Gilfil).

In the man whose childhood has known caresses there is always a fibre of memory that can be touched to gentle issues.

Always there is seed being sown silently and unseen, and everywhere there come sweet flowers without our foresight or labour. We reap what we sow, but nature has love over and above that justice, and gives us shadow and blossom and fruit that spring from no planting of ours.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.

Rev. Jesse Hipperson (Lewisham).

Rev. Jesse Hipperson, minister of the Unitarian Church, High Street, Lewisham, London, has served Unitarian Churches from 1906 onwards with efficiency and beneficial results to our cause, at Bermondsey 1906-9; Peckham 1908-9; Bermondsey again 1909-10; Oldbury 1910-13; King Edward Street, Macclesfield 1914-20; Blackburn 1921-23; and in his present charge from 1923. At Lewisham his services are much appreciated. There is good scope for our movement in that neighbourhood, and with the hearty co-operation of a loyal band of workers his efforts and theirs are sure to make an increasing influence and an abiding impression upon thoughtful and inquiring minds.

The Y.M.C.A.: Is it Christian?

In our March issue we had a note of congratulation that at last the Young Men's Christian Association had broadened its basis making it possible to include Unitarians in its membership. It now appears that it is not so except in the case of the Manchester branch of that body. We compliment the Manchester Society on its more liberal spirit taking that as a sign of the inevitable change to wider fellowship which must ultimately come to the parent organisation.

We venture respectfully to declare that the present exclusive basis of the Y.M.C.A. is anti-Christian in spirit, that it is a contradiction of the attitude of the Master, that it has no warrant in any of the recorded sayings of Jesus, and that a truly Christian basis of membership would pass by the church-made creeds to find its right authority in the example and teaching of Christ alone. Only by such accordance with the example and teaching of Jesus Christ can the Y.M.C.A. rightly claim to be Christian.

The existing conditions of membership of that body require acknowledgment of belief in the deity of Jesus Christ. No Unitarian can subscribe to that belief. Loyalty to the Master prevents it. And consequently Unitarians are excluded from membership. Jesus never made any claim to be more than a man, never declared himself to be God—not even as God the son, but only as a son of God. He went so far as to say that the Father is "the only true God" (John 17, 3), and that, "the true worshippers shall worship the Father" (John 4, 23). He spoke of himself as "a man that hath told you the truth" (John 8, 40).

The Unitarians accept this teaching of Jesus. They look to Christ as their Leader. They follow him in their doctrine. They reject creeds which contradict the Master's own words. They are closely in accord with the only real Christianity which is that taught by Christ himself. And yet they are excluded from a so-called Christian body as not being Christians. If they are not Christians then who else can be?

Is it not high time that all who accept Jesus as their Leader and Master were united in one fellowship of Christian work? More unity is needed. Unnatural divisions should be ended. The Y.M.C.A. would be wise to get back to Jesus. The true Christians are they who "hear these sayings of mine and doeth them" (Matt. 7, 24). Did not Jesus say, "Other sheep I have which are not of this fold: them also I must bring—and there shall be one fold and one shepherd" (John 10, 16). Unitarians belong to the Christian fold. How long is it to be before the Y.M.C.A. appreciates that fact? Would it not be a stronger and more influential organisation if it recognised the truth? And further would it not be more thoroughly Christian in spirit and in actual deed, and more truly loyal to Christ?

EASTER AND RESURRECTION.

Eastertide is Springtide. At whatever date Easter may be fixed—and it should be an unalterable fixture if that be possible—it will be the celebration of the uprising of the spirit of Nature and its putting on of its glorious new dress. It will not fix the date of the crucifixion of Jesus, but will do away with the confusion which the moveable Easter creates in that regard. That Jesus did rise from bodily death into a further stage of life is certain to all believers in immortality. That all human souls rise into a new stage of life and continuation of experience and development is as reasonable to anticipate as to expect the winter to end in the resurrection of spring. To suppose that what happens in the world of matter cannot be as true in the realm of spirit is surely unreasonable. The mind of man that is so much greater than material things must be as imperishable as the indestructible constituents of the atom. So all hail to Easter and its suggestions of immortality!

The primal duties shine aloft, like stars;
The charities that sooth and heal, and bless,
Are scattered at the feet of man, like flowers.
Wordsworth.

Sir Isaac Newton: A Bi-Centenary.

t is two hundred years since Sir Isaac Newton d—March 20th, 1727. To the glory of British covery he added marvellous results. He is laimed the greatest of all the philosphers of all e. Lord Brougham declared, "Newton ssessed (as Lagrauge used to insist) the atest genius that ever existed. And his genius s never exercised but for the discovery of truth, instruction of mankind, and the illustration of wisdom of the Creator." Halley the ronomer said of him—"So near the gods that an cannot nearer go. It may justly be said, many and so valuable philosophical truths as re discovered by him, and past dispute, were er yet owing to the capacity and industry of one man." Laplace has asserted: "The ginal and profund views of Newton ensure his rks a pre-eminence above all other production human genius."

Born at Woolsthorpe Manor House, near lsterworth, Lincolnshire, on Christmas Day, 2, Newton was taken from Grantham Grammar hool at fifteen and set to farming, but not ing to it returned to school and in 1661 entered nity College, Cambridge, and within six years l already laid the foundations of all his great coveries. Later he was able to work out his as. In silence, not taking anyone into his fidence he worked out the whole theory of vitation. The wonderful discovery was made own only through Halley, who came to ask wton to solve a problem relating to the path of lanet. Newton not only explained the matter, divulged much more in the light of his lately covered truth, and Halley astounded and ghted, would not rest until the Royal Society secured the publication of Newton's epoch-king book, his immortal "Principia"—which s published at Halley's private expense, and it ght never have been published had it not been Halley's disinterested efforts. It was lished in 1687.

At the age of 26, in the year 1669, Newton was ointed Lucasian Professor of Mathematics at mbridge. In 1672 he was elected a Fellow of Royal Society. After the appearance of the rincipia," various irrelevant honours were ust upon him, for in 1689 he was sent to the use of Commons, and in 1697 was made ster of the Mint. He was knighted by Queen ne in 1705, and died March 20th, 1727, in his h year, and was buried in Westminster Abbey.

His great discoveries include the law of gravit-on, the analysis of light, the differential culus, and he was the originator of spectral lysis. He was practical as well as theoretical for he made great improvements in the telescope He discovered the unity of all things. He saw the apple fall and concluded that the moon must tend similarly to fall toward the earth, and that the earth must tend to fall to the sun.

This idea he applied not only to the whole solar system but to all the systems in the universe, declaring that all matter everywhere attracts all other matter, and he saw that the universe is one.

It has been said that the Newtonian philosophy is superseded by the Einstein doctrine of Relativity. But that is not so. Sir Oliver Lodge declares that these new ideas "have come not to destroy but to fulfil, to supplement rather than to supersede." He says that "The Newtonian natural philosophy is, in fact, dominant throughout the material universe."

Newton's ideas were not accepted without considerable controversy. He had to do battle with opposition. In 1675 he said, "I had some thoughts of writing a further discourse about colours. . . . but I was so persecuted with discussions arising from the publication of my theory of light, that I blamed my own imprudence for parting with so substantial a blessing as my quiet, to run after a shadow." He met with such virulence and ignorance as have seldom been combined. This accounts also to a great extent for his silence concerning his own theological views. He was not careless about religion, but was learned in theology and church history and was a deeply religious man. He was urged to become a clergyman, but declined. He had no sympathy with Trinitarian prayers. He said: "All worship, whether of prayer, praise or thanksgiving, which was due to the Father before the coming of Christ, is still due. Christ came not to diminish the worship of his Father. We need not pray to Christ to intercede for us." In his unpublished paper of "Twelve Articles of Religion," he shows that he was Unitarian in his views. Brewster's "Life of Newton" also makes that clear. Two of his intimate friends, Whiston and Haynes, have declared that his religious views were Unitarian.

In Newton therefore we have the combination of science and religion, the devout seeker after truth in all things. And the result of his seeking was the revelation to him of the wonderful unity of the material universe, and deep reverence for the one God and Father of all in whose Unity and love he had implicit faith.

Any coward can fight a battle when he is sure of winning; but give me the man who has pluck to fight when he's sure of losing (Mr. Dempster).

—George Eliot.

Church Organisation

By THE REV. WILLIAM C. HALL, M.A.

(3) ORGANISING THE SERVICES.

We think primarily of organisation as organising the people who attend our services and take their place in our institutions. On this matter there is much to be said. But the character of the Sunday services has to be considered; and they have to be made such as will be in keeping with the nature of each particular congregation and its various societies. The movement in our denomination towards uniformity of worship is good, but it can safely only be a slow movement, for the reason that there is among us a great variety of temperament, and, besides, a disinclination to rapid changes of any kind. Some of our congregations favour liturgical services; others will have nothing more than the plainest of open services. Personally I like a liturgical service, with all possible musical co-operation that can be brought to it, for the morning, and an open service in the evening. This is purely an individual preference. It operates with general acceptance among my present congregaton, although a few of its members prefer open services altogether. The existing variety of temperament renders compromise necessary at some point. What we have to seek are forms of service which will on the whole meet the religious needs and tastes of our people.

Whatever the forms of service they should express two things, (1) the spirit of worship as it is common to all Chrisians, and (2) the beliefs generally held by Unitarians. No stranger entering our Churches, whatever his theogical differences from us, should have his religious sensibilities shocked by the antagonistic and violent assertion of our opinions, because for the time being he desires to worship with us; but at the same time there should be that in the service which clearly differentiates it from an orthodox service and reflects the beliefs on which our own worship is based. A place other than the service should be found for distinctively theological propaganda; in the service the truths of our propaganda should be assumed, not specifically debated —I do not mean that theological beliefs should not be stated, but that they should not be set forth as matters of controversy. Outside the service theological positions may be debated PRO and CON as much as we please; our business in the service is not to state what we believe or disbelieve so much as to show the kind of religion that follows upon our beliefs. If we want to convert others to our faith, we shall find that the religion we express in the act of worship will be more effective than any assertion we make of our distinctive theology. No man in our denomination is more a theological propagandist than our Editor; but I am confident he is with me in the idea that we only begin to get to our Unitarianism when we get to the expression of the religious life which Unitarian beliefs, not ends in themselves, are intended to promote.

Literature.

The February No. of "Our Homes." issued by the Northern Sunday School Federation, gives a full account of the laying of the foundation stones of the new buildings for the Grundy Convalescent Home for Children at Blackpool. It includes good picture illustrations, and an appeal for the £700 still to be raised, gratis. Rev. Chas. Peach, Great Hucklow, Buxton.

The Lindsey Press has issued in pamphlet form the address by the Rev. W. H. Burgess, M.A., of Plymouth, entitled,—"Historical Relations of the British and Foreign Unitarian Association and the National Conference," etc., read at the Autumnal Meeting of the Association in Liverpool, November 8th, 1926. It is for circulation to ministers and congregations to assist in the consideration of the practical proposals for a closer union of the two bodies. Copies are supplied gratis and post free on application to Rev. Dr. S. H. Mellone, at Essex Hall, London. The address very lucidly explains the origin of the National Conference and the development of more recent negotiations for closer union. On pages 18 and 19, "R. H. Armstrong" should be R. A. Armstrong, and "1905" should be 1925, as centenary year.

RECEIVED: "The Individualist," February, 1927; "Annual Report of The Unitarian College, Manchester, presented, November 24th, 1926; Annual Report, King Edward Street Chapel, Macclesfield, for the year ending December 31st, 1926: "The Western Union Chronicle" for March.

"LIBERAL" ORTHODOXY.

There is no such thing as liberal orthodoxy. True orthodoxy, orthodoxy as defined in all its standard historic creeds, confessions of faith, and theologies, is not liberal, and cannot be. It is static, fixed, unprogressive, unchangeable, given once for all. Accurately speaking, therefore, "liberal orthodoxy" is a contradiction in terms. Rev. Dr. J. T. Sunderland.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

PUBLIC WELFARE FIRST.

By GUY HAYLER.

As early as 1495, we find that Parliament discovered the evil effects of the liquor traffic, and passed a law empowering two Justices "to put away the common ale-selling in taverns." Then in 1551, another Act was passed, which declared that "No person is to open an ale house or tippling house unless he first obtain the permission of the Justices in open session."

When the habit of spirit-drinking became common, at the end of the seventeenth century, the retail sale was brought under the control of the Justices. Thus was established the present general law of prohibition in connection with intoxicating liquors. Since then hundreds of Acts of Parliament have been passed to restrict the sale, manufacture, and importation of such liquors. The fact that no satisfactory solution has yet been found in methods of regulation would clearly show that there is still the master method to be tried—Prohibition.

However well-meaning may be the supporters of the liquor traffic, no nation can maintain a concern of this sort simultaneously with the development and extension of its resources of good. It is an accepted fact that at every turn the sincerest attempts of statesman, economist, and social reformer is thwarted by the insidious power of this traffic, which now is as largely political as it is social.

No nation, however well-meaning, can afford to organise forces of police, armies of poor-law officials, and other innumerable staff for damming up the human misery and suffering which successively breaks bounds upon the confines of the community because of the liquor traffic.

No nation, however well-meaning, can go on building institutions in which to house the victims of alcoholism. Prisons, workhouses, orphanages, asylums, and hospitals are poor remedies, were they adequate enough, for dealing effectively with this evil.

No nation, however well-meaning, can afford to see its foodstuffs loaded on to trucks and wagons for delivery at the distillery and brewery. It only means dearer bread and meat for the sober and industrious part of the community, and cheaper misery and greater unhappiness for the thousands enslaved.

To dispense with the liquor traffic is to dispense with its results—not alone the alcoholic inebriates and other direct victims of this evil, but that host of often silent unhappiness which one may find in the lives of the orphaned and the worse-than-orphaned children of our land.

It should not be forgotten that Prohibition has been put to the practical test in town, city, state, and county, to the confirmation of its promoters. What was good for the hamlet became a county concern, and later grew into a State service. The beneficial result of closing the only saloon in the village was extended by the shutting-down of the last saloon in the State. Similarly, what was discovered good for one State was quickly seized upon by others (as, for instance, when eight States in the U.S.A. went dry in one year) until a whole commonwealth numbering millions of people accepted through its representatives that which the village had found beneficial.

It comes to this. Democracy must dare to do without Drink or die. Such is the verdict of science and commerce. The issue before the world to-day is human welfare. The war drove humanity to straits of poverty such as it never before believed possible. Hope of recovery lies in the removal of every obstacle. The supreme task of the moment is the conservation of human life, and the challenge which issues from the Prohibitionists cannot be ignored if the future of the race is to be assured. There is no social problem that may not find its easy solution in the effective handling of this nefarious traffic.

The opponents of Prohibition know very well that men are not sufficiently advanced to scrap the Stone Tables of Sinai with their engraven prohibitive measures. Public and private evils come still within the jurisdiction of the Mosaic Laws.

No prohibitive act, based on the principle of human betterment, has ever meant less liberty for the individual or less freedom for the State. What is for the common good is only counted slavery by the selfish. Prevent waste, provide legitimately for energy and expression, and a highway along which in safety the feet of unborn generations will march in triumph will have been constructed.

Well, who is to be the judge? The children, who are known to be better fed, better clothed, better housed, and given a better chance in life under Prohibition than they had under License—are they to decide? The workers, who are more efficient, more fully employed, receive higher wages, work shorter hours, own their own houses, lands, and cars, have a financial standing at the bank, and a stake in the firm employing them—are they to decide? The employers, who find under Prohibition "Saint Monday" disappear, keener interest on the part of their workpeople, a larger output with no additional standing charges, and a condition of things which not only enables them to pay better wages, but gives them security against any slump in trade—are they to decide?

(Reprint from "The Clarion," February 25th, 1927).

The Women's League.

The various local branches of the British League of Unitarian Women have been active in assisting their Churches and in other good work.

At Hindley Chapel the Annual meeting reports that the Women's League donations helped the Church to end the year with a balance on the right side.

At Colne the Quarterly Conference of the Accrington Neighbourhood Branch of the League was held on February 26th, with six branches represented. Mrs. Stewart, of Failsworth, conducted service speaking on the perils of uniformity. Miss A. A. Haworth presided over the evening meeting, and Mrs. W. C. Hall, of Todmorden, spoke on the dominance of the white races and their influence good and bad upon the coloured peoples, and Miss Broughton gave an address on "Religion and Morality."

At Crewe a Sale of Work organised by the Women's League was held February 23rd, opened by Mrs. Willmer, of Chester, supported by Mrs. Andress, first lady town councillor of Crewe, Mrs. Rowlands (Liverpool), the League officers, and Revs. D. J. Evans (Chester), W. J. Carter, M.A. (Nantwich), J. Pegler, B.A. (Crewe).

The Liverpool District League Annual Meeting was held at the Ancient Chapel of Toxteth, February 16th, Mrs. A. W. Willmer, president, conducted service. After tea the business meeting was attended by 150 representing 15 branches. Sectional reports showed that much good work had been done. Branch reports described the help given by members of the various churches. There are over 470 members in this District League.

At Mill Hill, Leeds, the local branch meeting held February 21st, presided over by the Hon Hilda A. Kitson, listened to an address by Mrs. W. C. Hall, of Todmorden, on "Woman in the Eyes of the Law" in which she traced historically the developments of emancipation from disabilities. The address was highly appreciated.

At Dewsbury Unity Church, the Women's League gave a tea, March 8th, and decided to organise the teas monthly. Preparations are being made for the Annual Sale of Work to be held in May.

The Ipswich League held an entertainment which attracted a crowded and enthusiastic company to extinguish a debt on the new piano.

The Annual Meeting of the Brixton Unitarians received encouraging reports including the work of their Women's League, Women's Club and Sewing Circle.

The members of the League connected with the Upper Chapel, Sheffield, have raised £150 for special objects.

LEEDS DISTRICT LEAGUE.

The fourth Annual meeting was held at Mill Hill Chapel, Leeds, on Saturday, March 5th, 1927. Members attended from Leeds, Halifax, Wakefield, Hull, Bradford, Huddersfield and Dewsbury.

The Executive met at 2.30 when the reports of the secretaries and treasurer were presented and approved for presentation to the General Meeting. At 3.30 the Rev. W. L. Schroeder, conducted the service in the Chapel and preached a most impressive sermon from the text "Except a grain of wheat fall into the ground and die it abideth alone." The organist of Mill Hill Chapel, Mr. Emery, and several members of the choir kindly assisted. Tea was afterwards served in the Schoolroom.

A large gathering assembled in the Priestley Hall for the General Meeting. Roll Call was taken, the minutes of the previous meeting read and confirmed, and the report and accounts for 1926 approved. The retiring officers were thanked for their services, and the following elected for the coming year: President, Mrs. Peaston, Huddersfield; treasurer, Mrs. Hall, Leeds; secretary, Mrs. Eagleton, Leeds. Committee to consist of president and secretary of each branch.

A vote of thanks to Mrs. Schroeder expressing regret at her retirement and warmly acknowledging the great value of the work she had done for the League during her term of presidency, was moved by Mrs. Eagleton, and seconded by Mrs. Peaston. Appreciative mention was also made of the services of the retiring treasurer, Mrs. Hirsch.

The speaker for the evening meeting, Mrs. Sinclair, of Scarboro', then gave an address on the "League of Nations." She described the aims of the League:

To prevent outbreak of war.

To remove causes of war.

To induce nations to co-operate in works of peace, to abolish secret Treaties, and strive for a limitation of armaments to the utmost limit of national safety.

The signatories are pledged to refer quarrels to arbitration, and to allow 9 months to elapse before commencing hostilities, a wise measure which gives time for angry passions to cool down The keynote of the League is the substitution of the rule of law for the rule of force. Mrs. Sinclair said the League was not only to prevent war, but to make the world a happier place, and quoted many instances of the good work to its credit. The efforts of the Health Commission stopped the spread of typhus after the war, and is now dealing with 'flu and cancer. The white slave traffic is engaging its attention. It has settled many

inter-nation disputes, and prevented several wars. In finance it has helped to rehabilitate Austria and Hungary and working through Dr. Nansen, repatriated 300,000 prisoners of war. For Britain the cost of the League is extremely small, it is estimated that out of each £100 raised in taxes, £63 is for war purposes (National Debt and armaments) against 2½d. for the League.

A warm vote of thanks was voted to Mrs. Sinclair for her inspiring address, also to the Rev. W. L. Schroeder for conducting the service. Proposed by the Hon. A. Hilda Kitson, seconded by Mrs. Prince. The meeting closed with the Benediction.

It is interesting to note that the secretary of the Leeds Branch received a letter from the Halifax Branch a few days after the meeting, to say that as a direct result following Mrs. Sinclair's address, 15 Halifax members had joined the League of Nations Union.

HELEN H. EAGLETON,
Hon. Dist. Sec.

For the Children.

By Rev. H. FISHER SHORT.

THE BRIGHTEST STAR.

There was once a little girl who was lovely as a pearl, and her mind was like a garden in the spring; her thoughts were lovely flowers, as refreshing as spring showers; she was, indeed, a happy little thing.

She found life, O, so good; she relished all her food; each season was the best of all the year; the world was one big joy, and never girl or boy was jollier than this jolly little dear. Of friends, she'd quite a crowd whose laughs were long and loud, whate'er their merry games might chance to be; in the thick of all the fun, always, always, there was one—the one and only lovely little she.

Her mother loved her well; as for Dad, no words could tell all the tenderness and pride that filled his heart; to him, she was the best this great round world possessed; he enshrined her as a precious thing apart.

Now, how it came about, I have never yet made out; it was so very, very, very strange; this contented little maid—to tell, I'm half afraid—seemed to think that she would like a little change.

It happened on this wise; she was staring at the skies, when her little soul went quivering to a star; it seemed both warm and bright, as it glowed across the night, that she murmured soft, "I wonder what you are." "Lovely, shining, happy star, would that I were where you are, high above this world so very old and grey." She heaved a little sigh jewels glistened in her eye, she longed so much upon that star to play.

There came a purring sound, there alighted on the ground, a really truly magic aeroplane; it was magic, that was clear, by the fairy standing near, who bowed and smiled, and bowed and smiled, again.

"I've come for you" he said, bending low his golden head. "We heard that you were longing for that star." Our little maid went red. "If you please," she shyly said, intently gazing at the gem afar.

A moment more, and then the machine was off again, and in it sat our longing little maid; her heart was beating fast; star after star, they passed; but she wasn't the leastest bit afraid.

"Pardon me," the pilot said, "What put this in your head?" Whatever made you want the earth to leave?" "T'was that lovely, glowing star, brighter than all else, by far; perfect joy must dwell upon it, I believe." Amused, he hid his smiles, shot the plane up, miles and miles, then sent it singing several millions more. Such a flight had never been, nor so many stars been seen; and never was there such a shock in store.

Soon a dark man loomed in sight; it was anything but bright; it was dull and drab and absolutely drear. The plane settled on the star; "At last, miss, here we are!"

But our disappointed maiden dropped a tear. "But this is not the one that shone brighter than the sun: you've surely made a terrible mistake." "Pardon me," he humbly bowed, and laughed, but not aloud, "no fairy, such a slip, would ever make."

"Why, there it is!" she cried, making no attempt to hide a most disdainful sniff, "I told you so." For, there, just on the right, blazed and burned a planet bright; it sparkled like a diamond in the sky. Once more, the pilot bowed, and begged to be allowed, towards that dazzling globe, his plane to fly.

To cut our story short, pray let me but report, the new flight ended in a big surprise; the fairy shook with mirth, as he landed on the earth, and saw our little maiden's startled eyes. That most charming little gnome, to our little lady's home, had returned her from her journey through the sky. "See that star!" he slyly said, pointing right above her head, "That's your lovely jewel sparking up on high." Our little maid then said, turning very, very red, "I'm a very, very foolish little child. Oh, why was I so blind, greater joys, to hope to find, out yonder on that vast and starry wild." Therefore, lads and lassies too, let this dream admonish you, to love and cherish this our lovely world. Flowers bloom and streamlets sing, full of joy is everything, and life, for you, is like a flag unfurled.

The Kiddies' Own Corner

Conducted by Uncle Fisher.

41, Oxford Road,
Bootle,
Liverpool.

Dear Kiddlekins,—

Here we are again! I was afraid there was to be no story this month; but a little lady I know very well came to the rescue. And I never asked her. It is a rather exciting dog and cat affair. Mercifully are we spared details of the great fight. I suspect, however, that brave Daddy rescued a hard pressed puppy from a ferocious black cat with eyes like blinding search-lights. Next please.

Bestest wishes to you all,
Your loving,
UNCLE FISHER.

THE CAT ON THE BACK WALL.

There once lived a little girl, her name was Pauline. She had a little dog, his name was Fluff, they were great friends. They were in by themselves, her parents were out for a walk. They heard a cat in the back garden, Fluff bristled up all over. Pauline opened the door, he ran out and a large black cat was on the back wall, its eyes were shining like lamps in the moon-light, it hunched up its back. Fluff made a spring at it, the cat jumped down into the garden and got through a hole in the fence and Fluff after it. Poor Pauline went in, in sobs because she did not know how she could get Fluff. "Alas" the door opened, and daddy came in carrying Fluff by the collar, and Pauline was very happy.

Margaret, aged 8.

SIR ISAAC NEWTON AND GOD.

The following words of Sir Isaac Newton are reproduced from the translation by Dr. A. D. Tyssen of Newton's "Scholium Generale" of his "Principia"—which was published in this magazine of March, 1910.

"This most exquisite arrangement of the sun, planets, and comets, could not have arisen except by the design and execution of an intelligent and potent Being.

And if the fixed stars are centres of similar systems, these all being constructed with like design, must be under the dominion of One; especially since the light of the fixed stars is of the same nature as the light of the sun, and all the systems transmit light to each other. . . .

He rules all things, not as mere spirit of the world, but as Lord of the Universe. . .

The most high God is a Being eternal, infinite, absolutely perfect. . .

He is eternal and infinite, omnipotent and omniscient, that is, He endures from everlasting to everlasting, and is present from infinite to infinite; He rules all things and knows all things, which are or can be. . .

God is one and the same God always and everywhere. . .

We know Him only by His qualities and attributes, and by His most wise and good arrangements of things, and their final causes; we reverence Him however, and worship Him on account of His power."

He prayeth best who loveth best
All things both great and small,
And the dear God who loveth us
He made and loveth all.

Coleridge.

SAYINGS OF THEODORE PARKER.

"Authority is taken for Truth and not Truth for Authority."

"The prevailing theology represents God as a being whom a good man must hate."

"Christianity . . . puts nothing between man and God; makes Jesus our friend, not our master—a brother who pleads with us, not an Attorney who pleads with God—still less a sacrifice for sins he never committed, and therefore could not expiate."

"Reason never warred against love of God and man, never with the Christianity of Christ, but always with that of the Churches."

MINISTERIAL CHANGES.—Rev.. W. Stephenson, late of Kendal, has been welcomed to his new ministry at Newchurch-in-Rossendale; Rev. L. Baker Short, B.A., son of Rev. Leonard Short, Bolton, is appointed minister to our Shrewsbury Church; Rev. T. Bowen Evans, M.A., has resigned at Sidmouth; Rev. W. B. Matthews is now appointed minister in succession to Rev. T. B. Evans, at Sidmouth; Rev. S. Skelhorn, is being inducted at the Clifton Church, Bristol, on March 31st; Rev. H. V. Mills closed his temporary ministry at Unity Church, Islington, London, March 27th.

DEATHS.—Miss Sylvia Broadrick, Dukinfield, February 17th; At Taunton, Mrs. Eliza H. Wollen, aged 98; Mrs. Russell Shawcross, Manchester, February 14th, 79; Mrs. Robert Hunter, Larne, February 15th, 87; Miss Florence Wright, Leeds, February 1st, 51; Mrs. Mosley, Leeds, February 3rd, 78; Mr. Farrer Briggs, Leeds, February 11th, 69; Mr. Ernest Aveyard, Hyde, March 2nd, 43; Mrs. A. E. Johnson, Manchester, March 2nd; Rev. J. Hardinge Matthews, Shavington, Crewe, March 7th, 84; Mr. Thomas Beaumont, Sheffield, March 12th, 77; Mrs Martindale, Dover, March 9th, 82; Annie, widow of the Rev. J. T. Marriott, March 16th, 73.

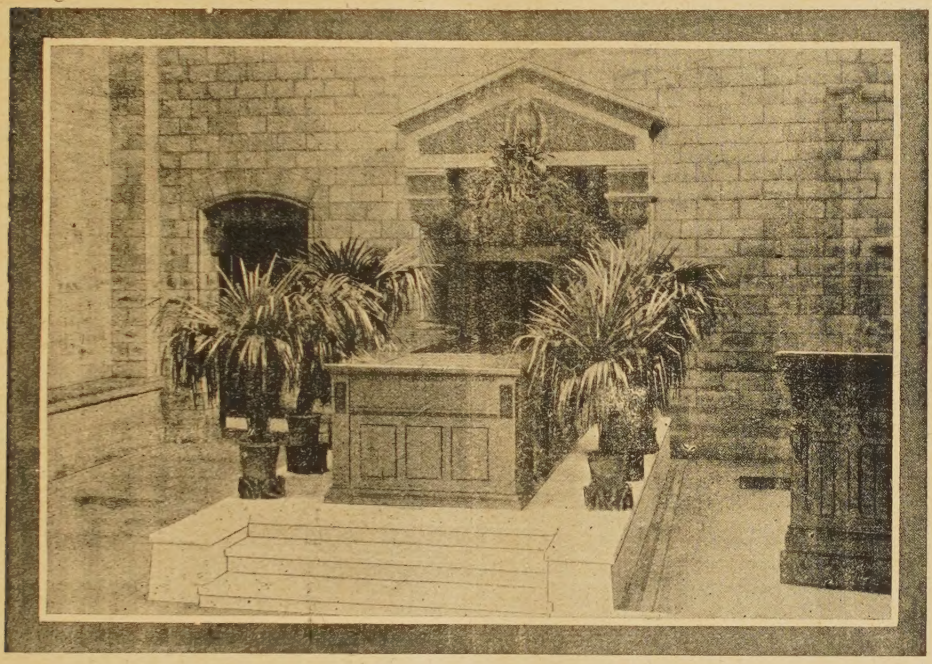
The South Shore Church, Blackpool, is purchasing the present premises of the Grundy Home as a parsonage.

A Sale of Work at Todmorden, for the New Grundy Home, March 12th, raised £85.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



THE CATAFALQUE AND ENTRANCE TO CREMATING CHAMBER.

CREMATION.

" . . . The day is not far distant when **Cremation** must become the only lawful method of dealing with the disposal of the dead ; and . . . opinion will adjust itself to the needs of making the homes of the living **free and healthy from the dangers ever present by pursuing the unsatisfactory method of earth burial.**"

" The actual cost of Cremation to-day works out cheaper than earth burial, and, if we take into consideration the cost of Aftercare in both cases, cremation will be found to be the cheaper of the two methods . . . apart from its **many other advantages,** such as sanitation. permanency of place of deposit, and greater **saving of valuable land for the use of the living.**"—J, D. ROBERTSON, Supt. City of London Cemetery.

" At the Crematorium," writes G.F.B. in the *Golders Green Gazette*, June 27th, 1924, " I roamed through extensive grounds, where buttercup and sorrel covered the greensward, and the lovely iris bloom splashes the flower beds with a vivid blue ; or paced with reverent tread the marble floor of the columbaria and the open cloisters, wherein repose in marble and alabaster Urns, the ashes of the illustrious dead."

Cremation reduces the individual cost; Burial increases the burden of expense to the nation.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum ; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

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